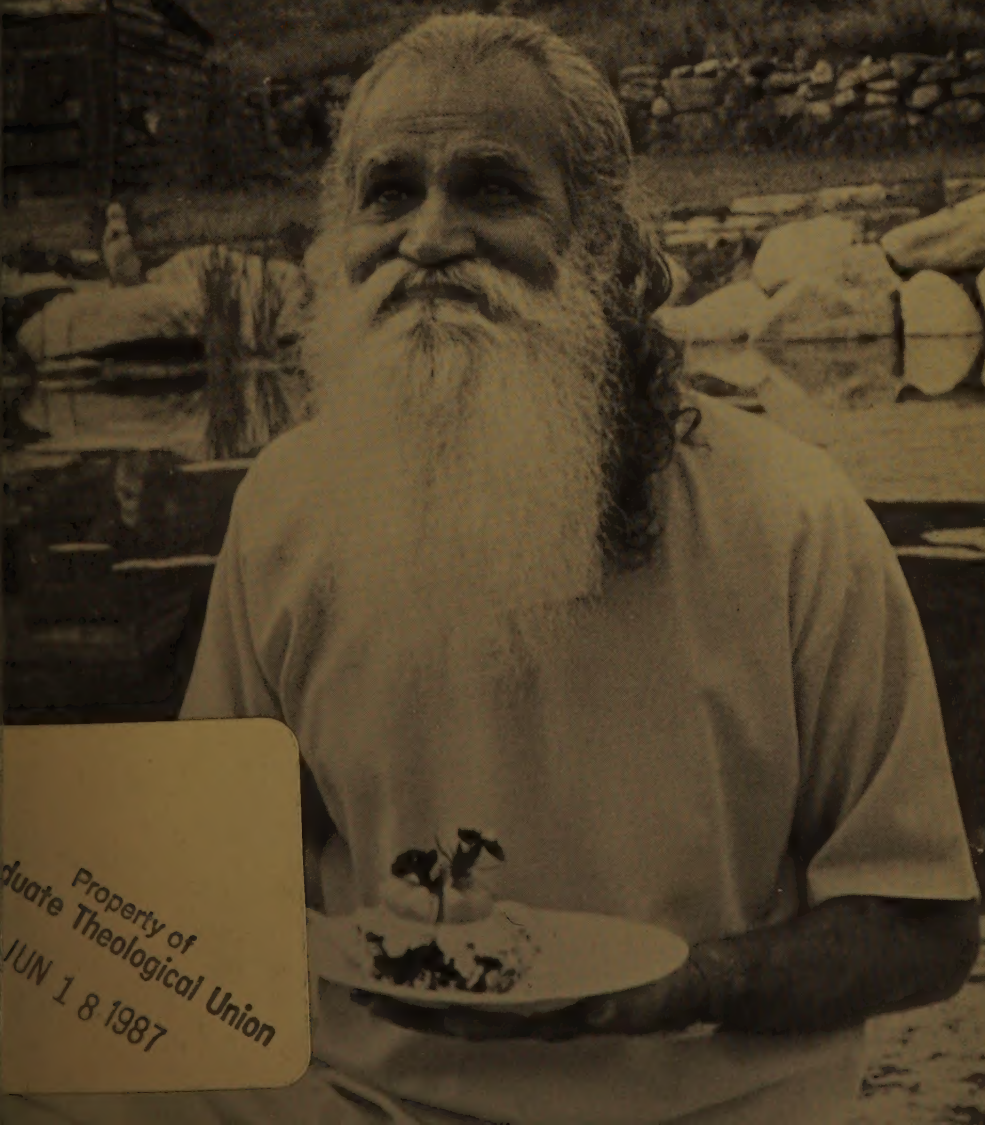


Integral Yoga[®]

The Teachings of
Sri Swami Satchidananda.
May/June 1987 \$2.50



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UPCOMING EVENTS WITH SRI GURUDEV

MAY

- | | |
|----------------------------|---|
| 10 WASHINGTON,
D.C. | Tamil
Sangam |
| 12 Yogaville
VIRGINIA | Cancer Help
Program |
| 14 New York
NEW YORK | Annual "The
Swami and
the Rabbi"
program |
| 15 New York
NEW YORK | Public talk |
| 17 Hartford
CONNECTICUT | Public talk |

JUNE

- | | |
|----------------------------|--------------------------|
| 26 Boston
MASSACHUSETTS | Vishwa Hindu
Parishad |
| 27 Boston
MASSACHUSETTS | Public talk |

JULY

- | | |
|------------------------|--|
| 26- | |
| 27 Val Morin
QUEBEC | Symposium
sponsored by
Sivananda
Yoga Vedanta
Center |

AUGUST

- | | | |
|-----------------------------|--|---|
| 14- | | |
| 16 London
ENGLAND | | World
Congress of
Yoga |
| 22- | | |
| 29 Engelburg
SWITZERLAND | | Integral Yoga
Seminar
sponsor:
Integral Yoga
France |

AUGUST/SEPTEMBER

- | | | |
|------------------------|--|--|
| 30- | | |
| 6 Zinal
SWITZERLAND | | Annual
conference:
European
Union of
National
Yoga
Federations |

OCTOBER

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|---------------------------------|--|-----------------------------------|
| 23 New York
NEW YORK | | Public talk |
| 24 Philadelphia
PENNSYLVANIA | | Yoga Conf.
Research
Society |

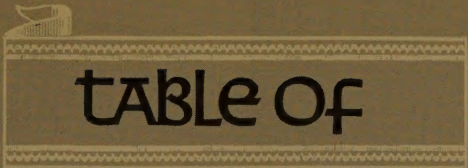


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INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teachings Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga Centers.

The LOTUS (Light Of Truth Universal Shrine) — a shrine dedicated to the Light of all faiths and to world peace — is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

We felt the power of prayer and sup-
tative thoughts this past week when
mother was passing away. During our
forts to help Mom be less fearful of
ing we felt a great sense of peace —
her death would not be horrible and u-
but would be graceful. And so it was
sincerely appreciate your prayers
those of your flock.

Thank you also for the impressive
at the LOTUS on Sunday during
memorial service here. Our service
was a fine tribute to Mom too. It
like a last chapter to a stimulating b-
raphy. The thoughts and actions of
and yours as well as us must have ple-
God. Many thanks.

S.S.

Liverpool, NY

My husband and I are now the p-
caretakers of one of God's most beau-
creations — a lovely, healthy baby.

What a blessing! God gave me b-
present and His presence. There
way words can express the enor-
gratitude I feel. Many years ago w-
first stumbled onto the Integral Yog-
stitute I was a drugged-out mess.
that I had the benefit of your teach-
and the blessing of mantra initiation
as a result my life was totally cha-
Over the succeeding years God has
me all the material and emotional
a person could desire, but all of
are nothing compared with the spi-
blessings and sweetness He has s-
me in your teachings and example
would be a terrible, gloomy, bleak
were it not for the Light you br-
to me.

M.M.

Round Rock, TX.

Sri Gurudev

I have just read the Jayanthi 1986 issue of *Integral Yoga* magazine. Your article "Have Everything in God's Hands" went straight to my heart. What a blessing you are to this world!

With love and peace,
Gerald G. Jampolsky, M.D.
Tiburon, CA

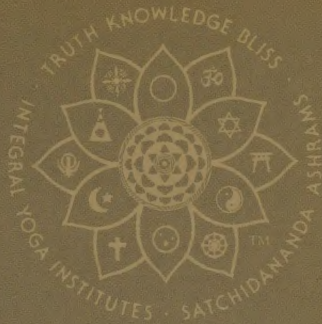
I would like to let you know some of the great responses we received from the fifty senior citizens who visited the Ashram last May. They went to LOTUS first, had lunch with us, had a question and answer session with Swami Karunananda Ma, watched the video of the LOTUS Dedication and heard a brief talk by Swami Anantananda before they left. Here are some highlights of what they said before they left:

"Standing inside LOTUS, something really happens. All these religions in one place; it's so beautiful." "You all radiate such beauty. This is really a beautiful place. Please keep up the good work." "I don't want to eat vegetarian food, but I really liked it!" "You look very happy here, and I'm glad you are!" "Everyone here acts and talks so relaxed that I came relaxed. This is wonderful. I needed everything here. I want to come back."

Many others came forward to express their deep appreciation before leaving, repeatedly thanking us and saying that they want to come back with their families and friends.

Thank you very much for the opportunity for us to be a part of your great work.

Swami Dayananda Ma
Guest Master



Integral Yoga® Magazine

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Sri Swami Satchidananda

Editor
Swami Prakashananda Ma

Art Director
Gretchen Uma Knight

Circulation
Editorial & Production Staff
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Swami Krupananda Ma

Vivekan Flint
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Photography
Swami Sharadananda Ma
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SRI SWAMI SATCHIDANANDA
(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residence is in Buckingham, Virginia. In response to invitations from around the globe, he travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.

Bringing Peaceful Change



by Sri Swami Satchidananda

Being peaceful or non-violent does not mean that if you see smoke, you ignore it. If we see a little smoke, certainly there will soon be a big fire somewhere if we do not prevent it. For that purpose, everybody has a right to do something, whatever he or she can. But in the name of prevention we should not create more problems. That is what was happening during the Vietnam period on many campuses. There were a lot of riots and similar incidents. I happened to be there when such things were happening in one or two places, and this is what I told the students: "You don't want a war there, but what are you doing here?"

Creating a war. If you don't want violence in that place, how can you cause violence in this one? You are contradicting yourselves."

There is a passive way of doing things, a peaceful way. When we talk about peace, everything about us should be peaceful. Even our actions should be peaceful. We may not get the result we want immediately. It might take some time and it might take some sacrifice, but that does not matter. It is far better than sacrificing your life in the name of violence. All the people who have the capacity should talk about it, think about it, do something to prevent future catastrophes. But in the process we should not create new catastrophes.

If we want peace, we cannot constantly talk about others as our enemies. As long as you treat another group as your enemy, you will never find peace. If you want peace, bring friendship. Even people who do wrong things should not be

treated as enemies. They should be approached with compassion and friendliness. If somebody wants to be your enemy, you should not allow it. Instead, you should say, "My God, how can you be my enemy? I don't believe that. You cannot be my enemy because I love you. You are my friend." By putting out positive thoughts, you can even make that enemy into a friend. On the other hand, if someone is a friend and you keep calling him or her your enemy, that is what your friend will become.

There is no power higher than love. Hatred breeds hatred; violence breeds violence. If we sincerely want peace, we have to depend on our soul force, not on anything else.

That is what the great Mahatma Gandhi called *satyagraha*: trusting in the ultimate truth, which is God. You trust in God and go forth. You do not trust in your fist. It is very hard to do this, but there is no other way. Gandhiji was a great example of this principle. He took time to train his volunteers to be peaceful activists. When they were struck with clubs by the police they never shouted insults. They shouted "Ram!"—a name of God—and accepted the beatings. Gandhiji disagreed with many of the things the British rulers were doing, but he never hated them. He never called a police officer a "pig." Instead, he would say to the officer, "My dear brother, you are the image of God. You are doing your duty; I am doing my duty. Let us love each other. If you want to hit me, do it. That is part of your duty. My duty is to

accept that because I believe in soul power; I believe in God." It was a passive form of disagreement. Ultimately, he achieved liberation for the entire country that way.

Only by leading a spiritual life can we bring certain good changes in to the political field. A person who is really interested in spiritual life will never resort to violence in order to change anything political. The approach has to be non-violent; it cannot be otherwise.

We should follow Gandhiji's example and never hate the people who wage wars; we should love them. We may not appreciate their actions, and we have every liberty to stop them from acting that way. Still we should love them. When a student makes a mistake, the teacher corrects the student out of love. Even God corrects us in this way. If people are dissatisfied with the political setup or with those who are ruling the country, naturally they should express their dissatisfaction and do something to change the situation. It has happened all over, during every period of history. I feel personally that it is always better to express dissatisfaction in a passive way, rather than attempting to achieve one's ends through violence. Anything achieved through violence will not last long; it will leave an enemy sitting somewhere, plotting against you. If, instead, you make a friend, you need not be afraid of the other person; and he or she need not be afraid of you. The tension will not be there. Permanent peace can never be achieved by violent methods.

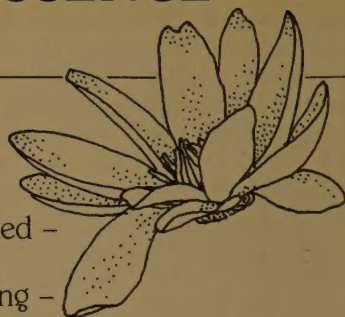
To be a great people is not just to be fine hunters and famous warriors. The Great Spirit thinks it is far more important for us to be good and kind to one another, so that we don't look down on other people, but help them with love and understanding.

*—Sweet Medicine
of the Cheyenne*

CELEBRATE THE ESSENCE

by Meta Jaenike

So many songs that wish to be sung –
So many stories that wish to be told –
So many flowers that wish to unfold –
So many gardens that wish to be planted –
But –
The song of songs does not need singing –
The greatest story cannot be told –
The divine flower unfolds within –
The garden called Earth has been planted a long time ago.



Knowing that this is so –
Knowing that all the forms are metaphors for the essence –
Let's continue to celebrate the essence
With songs and stories and flowers and gardens –
But –
Only when the time is right.

The Creator of All

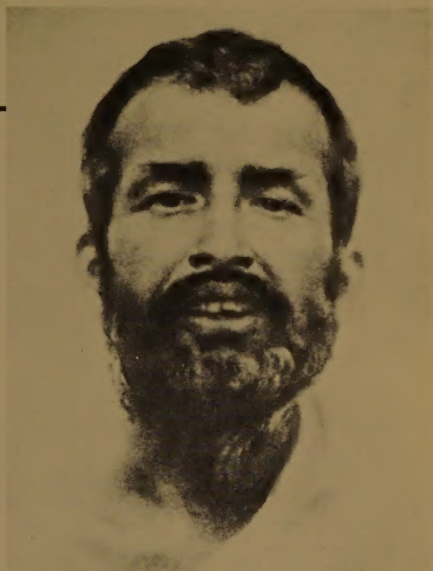
by Guru Nanak

*The Creator of all is One;
Truth is His Name.
He is the Doer of everything,
He is Fearless, without anger,
He is Undying, Unborn and Self-Illumined.
This is revealed through the True Guru's Grace.
Meditate!
He was True in the beginning,
He was True through all the ages,
He is True even now,
O Nanak, He shall ever be True.*

–Sikhism

TWO PARABLES

by Sri Ramakrishna



GO FORWARD!

Once upon a time a woodcutter went into a forest to chop wood. There suddenly he met a holy man. The renunciate said to him, "My good man, go forward." On returning home the wood-cutter asked himself, "Why did the holy man tell me to go forward?" Some time passed. One day he remembered the holy man's words. He said to himself, "Today I shall go deeper into the forest." Going deep into the forest, he discovered innumerable sandalwood trees. He was very happy and returned with cartloads of sandalwood. He sold them in the market and became very rich.

A few days later he again remembered the words of the holy man to go forward. He went deeper into the forest and discovered a silver mine near a river. This was even beyond his dreams. He dug out silver from the mine and sold it in the market. He got so much money that he didn't even know how much he had.

A few more days passed. One day he thought, "The holy man didn't ask me to stop at the silver mine. He told me to go forward." This time he went to the other side of the river and found a gold mine. Then he exclaimed, "Ah, just see! This is why he told me to go forward!"

Again, a few days afterward, he went still deeper into the forest and found heaps of diamonds and other precious gems. He took these also and became as rich as the god of wealth himself.

Whatever you may do, you will find better and better things if only you go forward. You may feel a little ecstasy as the result of mantra repetition, but don't conclude from this that you have achieved everything in spiritual life. Go forward, and then you will be able to perform unselfish work.

COUNT NOT LEAVES; EAT MANGOES

Two friends went into an orchard. One of them possessing much worldly wisdom immediately began to count the mango trees there and the number of leaves and mangoes each tree bore, to estimate what might be the approximate value of the whole orchard.

His companion however went to the owner, made friends with him, and then — quietly going to a tree — began, at his host's request, to pluck the fruits and eat them.

Whom do you consider to be the wiser of the two? Eat the mangoes! It will satisfy your hunger. What is the good of counting the trees and leaves and making calculations?

The vain person of intellect busies himself or herself uselessly with finding out the "why" and "wherefore" of creation, while the humble person of wisdom makes friends with the Creator and enjoys His gift of supreme bliss.



The Road to SuperHealth

Part I

In this first part of a two-part article, the highly respected physician discusses some of the major causes for disease in this modern age. In the second part (in the next issue of Integral Yoga magazine) she gives the yogic solutions to those problems.

More heart attacks occur on Monday than any other day of the week, especially on Monday morning. Forty percent of heart attacks occur during travel. Those who own pets are more likely to survive their heart attacks, and people who obtain a pet are less apt to have a second heart attack. Persons who attend church regularly survive their heart attacks 60 percent more frequently than people who don't.

The story of Paul "Bear" Bryant, the winningest college football coach in history, is significant. Retirement is one of the most major of life changes, and may put some of our people at increased risk for illness. Within 37 days of his retirement, he was dead from a heart attack. He had said to his friends just a day before his death that there were "no more Saturdays," and that he had nothing more to which he could look forward. Edgar Bergen, the ventriloquist known for his performance with "Charley McCarthy," died from a heart attack just two weeks after officially putting Charley in a box and retiring from show business.

Stresses in younger people may lead to heart attacks, even when they do not have a buildup of cholesterol plaque in their arteries. Tony Cannigliaro, a well known ballplayer for the Boston Red Sox, was in excellent health, running eight miles a day, when he learned that the restaurant he owned in Sausalito, California, had been damaged by mud slides. While rushing to the Boston airport, he suffered a severe heart attack. Subsequent tests showed that his arteries were perfectly clear, and had probably undergone spasm in response to the stress.

How and Why Disease Begins

How and why does disease begin? What is it that creates the conditions for the "dis"turbance of "ease" that leads to illness? Particularly for the last two hun-

by Sandra Amrita McLanahan, M.D.

dred years, the body has been mainly considered by Western medicine as a machine, with parts that break down. Symptomatic remedies have been developed, but questions of the origin of disease have generally been left aside. The inquiry patterns of Western medicine have not yet adequately addressed themselves to root causes of disease.

The heady success of the germ theory of disease, leading to effective antibiotic therapy, has obscured Western medicine's less-than-perfect result with chronic diseases. Even Pasteur, on his deathbed, referring to his lifelong debate with Claude Bernard, was reported to have said, "You are right, Bernard, it is not the organism, but the soil." Modern immunological theory supports his statement: an individual's resistance is probably more primary than the mere presence of an infectious organism.

Within the last 10 or 15 years, with the advent of biofeedback and subsequent understanding that the mind and its reaction to stress have an important place in the sequence of events leading to development of symptoms, a move toward more essential causes has begun. Many studies indicate that as much as 80 percent of illness may be precipitated by stress. Stress can affect activity of the cardiovascular system, as well as the competence of the immune system.

Stress and Illness

What is the definition of stress? Originally, the word was invoked by Hans Selye to mean "change." He found that any change in a system, whether good or bad, creates stress. If the reaction in the mind to a stress leads to tightening of muscles, impairment of blood flow to some organs, constriction of the lungs, irregular heartbeats (arrhythmias), high blood pressure, or altered activity of the immune system, various manifestations of disease may develop. If the stress leads to reaching for a cigarette, a cup of coffee, alcohol or other poisons, or overeating, these lifestyle effects may precipitate another series of illnesses.

A relatively new field, sometimes termed "psychoneurocardiology," or "behavioral cardiology" is attempting to identify the connections between mind changes and heart function. The Harvard Medical School has produced a profile of stresses that have been found to precede dangerous arrhythmias. Dr. Thomas Graboys relates that "a complex interplay of the sympathetic-parasympathetic axis may affect sympathetic neural traffic to the heart, and change the threshold of ventricular fibrillation." [*Medical World News*, June 11, 1984] Congestive heart failure and angina have also been found to be worsened by emotional factors.

The Type A traits that seem to be the most valuable predictors for those at risk for heart disease are seen in people "always in a hurry," and "quick to anger." Hostility, and the number of times a person uses words such as "I," "me," and "mine," (reflecting a sense of isolation from others) may particularly be the most effective predictors of those who will develop heart disease. These people are seen as very driven, without allowing themselves time to relax. Even exercise can be undertaken in a Type A mode.

In the case of heart disease, then, the most common emotional response pattern in reaction to stress may be anger. Frequently repeated, this reaction raises the blood pressure and puts and extra load on the heart. Travel, a time of increased change (stress), may lead to heightened frustrations, contributing to the high level of heart attacks during travel. Regular attendance at church may lead to a feeling of relaxation and riddance of frustration. (So if you haven't attended a religious service lately, you might consider doing so).

In the case of cancer, the emotional pattern in response to stress may be one of sadness, hopelessness, and lack of self-esteem. The loss of hope may act through the hypothalamic-pituitary-cortisone mechanism of the adrenals, with increased release of corticoids lowering immune function and affecting surveillance against tumor cells. Other agents known

to modify white cell activity are the opiate-like substances in the brain and adrenaline.

The field of "psychoneuroimmunology," or "behavioral immunology" is attempting to establish these possible connections. The psychiatric and immunologic information traditions can begin to be integrated. For example, in a study of 27 metastatic cancer patients, who underwent radiation treatments at the Cincinnati General hospital, assessment of degree of hope prior to treatment correlated with length of survival. [*Medical World News*] Dr. Louis Gottschalk, of the University of California at Irvine, has developed a "hope scale" to study this potential connection. Another example is well known: immune function, such as activity of white cells, takes a year, on average, to return to normal after loss of a spouse.

Although the biochemical details of these apparent connections are only now being researched, awareness of a possible relationship between stress and cancer appeared in early medical writing. Galen wrote that "melancholy" women seemed to develop more cancer than their more cheerful counterparts. In 1601, the English definition of cancer was a "swelling or sore commin of melancholy blood." In the 1800's, H.L. Snow reported, after reviewing the cases of 250 London Cancer Hospital patients, the "the loss of a near relative was an important factor in the development of cancers of the breast and uterus." [Paul Rosch, "Stress and Cancer," *Consultant*, 1/84]

Of people who smoke cigarettes, 90 percent do not develop lung cancer. What is different about the 10 percent who do? The answer may lie both in nutritional and emotional causes. Those who eat more carrots, and other sources of vitamin A, have decreased risk. This vitamin is needed for maintenance of the lung's lining cells. Those who experience more life stress may also have elevated risk, and they may tend to eat fewer carrots as a result of their stress.

Steven F. Maier, of the University of

Colorado, states that "the extent of behavioral control over the event may be more important than the event itself." Animal studies support that a degree of control over the environment improves immunological function. [*Journal of the American Medical Association*, 7/18/86]

Associating stress with the onset of cancer is fraught with difficulty, since it is usually unclear exactly when the first abnormal cells develop. Correlation with stressful life events then may be hard to pinpoint. In one study, however, where sets of twins were investigated after one developed leukemia and the other did not, a major recent psychological upheaval was found in the sick twin but not in the healthy one. [Rosch, "Stress and Cancer"]

The Meaning Dimension

Some people are not adversely affected by major life changes and do not become ill, while others develop disease. How can an understanding of the root causes of disease help us to determine who may be at particular risk? Rather than focusing on merely physical causes, treating the body as a machine, or on mental causes when looking at stressful events I think we need to look at how we experience stress (change). Whether we develop subsequent disease may depend upon our basic assumptions about life. This "spiritual" aspect, left out of the usual Western scientific investigation, may fundamentally affect health. It is the "meaning" dimension of our lives, how we answer the questions of personal purpose, why we are here on earth, and the meaning of our relationships, our family and our work.

The family is the most likely source of meaning for most people, with a close second being work. Probably for this reason, divorce and death in the family place people at markedly higher risk for both heart disease and cancer, and the first year following retirement is accompanied by significantly higher illness rates.

Research by James Lynch, Carolyn

Thomas and others has indicated that important links may exist between the health of the family and that of the individual. For example, medical students who express less closeness to their families, as found by questionnaire, have been found to have higher rates of heart disease, cancer, suicide, etc., later in life.

A sense of separation from others may act to cause dis-ease. One original definition of "hell" is translated as "walled off," or "separate." When we feel separated from those around us, we also experience increased stress.

The Navajos and Hopis each had an instructive tradition related to illness. When one member of their community became ill, they would have a community or kiva meeting to discover why that person had become sick. All people in the kiva were felt to be partly responsible, since all in the community were felt to be connected. Perhaps an appreciation of the medical consequences of loneliness existed even then. These concepts may take on dramatic importance in the age of AIDS. Charles Silberstein, a medical student at the Albert Einstein College of Medicine, was able to demonstrate in five of six AIDS patients that they had experienced "major depressive illnesses between nine months and two years prior to the diagnosis of AIDS or ARC, and prior to somatic symptoms of AIDS," and "These people all had a remarkably similar set of family psycho-dynamics . . . As adults, they felt helpless because of life stressors . . . out of control," which he termed "learned helplessness." [*Einstein Quarterly Journal of Biological Medicine*, 1985]

Loneliness and a sense of separation may lead, then, to a "hell" in this world. Such psychological origins of disease are critical to our understanding of how to remedy both personal and global illness. Our spaceship planet has largely lost its sense of overall "family" and connectedness; along with countless regional conflicts, one half of the riders are still locked in an increasingly dangerous battle with the other half.

A New Definition of Family

It may be helpful to return to the meaning of "family" traditionally held in Western culture. We usually identify and find our love from a very limited number of people. "I know my spouse, sister or brother will love me, no matter how I err." In unconditional love, we will always be there for each other. We can almost hope to go to any extreme and still expect, ideally, that our family will still take us in and continue to love us.

With the current degree of change in Western culture, however, the family has reached an alarming point of breakdown, where this kind of unconditional love is generally rare and seldom lasting. Divorce, affecting more and more people, is associated with a much higher rate of illness.

However, a positive result may possibly emerge from this contemporary catastrophe. As families break down, we become needy, and our hearts urgently seek to find a new comforting milieu in which to function. We have to find this in order to survive. Unloved babies die; unloved adults may become ill.

We are forced to seek new, different definitions of "family." Only 15 percent of American families fit the legendary ideal of wife-at-home-with-children anyway. How can we achieve family in the West, with so many far-flung family members, the high moving rate, divorces, spouses who grow apart in interests, so many changes, etc.?

One possible way to confront this geometrically accelerating rate of change (stress) in our world is to find and experience "family" with every person we meet, at any moment. We can then create family — unconditional love — with the grocer, store bagger, the person we meet walking down the street, with every person we meet, with the kind of openness, connection, universal and unconditional love usually reserved for "family." The Hopi word for "family" can be translated "to breathe together." If we create family with each person who shares the earth's air, we have a different experience of

family.

This kind of love may transform a "hell" into a "heaven," in which we move and live. Milton said, "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven." And Shakespeare said, "There is nothing either good or bad, but thinking makes it so." This change in our way of thinking about

"family" may provide one answer to the stress, loneliness and separated feelings that lead to individual disease, and the differences edging our planet ever closer to total destruction.

Dr. McLanahan, what else can we do about it? Can Yoga change all that? For her answer see the July/August issue of Integral Yoga.

THE CLOUDING OF THE MIND



a Jataka Tale

Once upon a time when Brahmadatta was king of Benares, the *bodhisattva* was born in a noble family. When he grew up, he studied under a famous teacher, from whom he learned all magic charms. After returning to Benares he taught these charms to a large number of Brahmin and Kshatriya youths.

Among these youths was one young Brahmin who had learned the three Vedas by heart; he became a master of ritual, and could repeat the whole of the sacred texts without stumbling in a single line. Eventually he married and settled down. Then household cares clouded his mind, and he was no longer able to repeat the sacred verses.

One day his teacher paid him a visit. "Well, young sir," he inquired, "do you know all your verses by heart?"

"Since I have been the head of a household," was the reply, "my mind has been clouded, and I cannot repeat them."

"My son," said his teacher, "when the mind is clouded, no matter how perfectly the scriptures have been learned they will not stand out clearly. But when the mind is serene there is no forgetting them."

Thereupon the master repeated the following verses:

*Thick, muddy water will not show
Fish or shell or sand or gravel that may lie below,
So with a clouded wit:
Nor your nor other's good is seen in it.*

*Clear, quiet waters ever show
All, be it fish or shell, that lies below:
So with unclouded wit:
Both your and other's good shows clear in it.*

— Buddhism

SMILE

by Mother Teresa
of Calcutta

Let us always meet each other with a smile, for the smile is the beginning of love, and once we begin to love each other, naturally we want to do something [for each other]. *[For the children, or for God, or...]*

The other day I received fifteen dollars from a man who has been on his back for twenty years, and the only part that he can move is his right hand. And the only companion that he enjoys is smoking. And he said to me: "I do not smoke for one week, and I send you this money." It must have been a terrible sacrifice for him; but see how beautifully he shared. And with that money I bought bread and I gave to those who are hungry. [There was] a joy on both sides. He was giving and the poor were receiving.

This is something that you and I can do—it is a gift of God to us to be able to share our love with others. Let it be as it was for Jesus. Let us love one another as he loved us. Let us love him with undivided love, and [with] the joy of loving him and each other. Let us keep that joy of loving Jesus in our hearts, and share that joy with all that we come in touch with . . .

I never forget some time ago about fourteen professors came from the United States from different universities. And they came to Calcutta to our house. Then we were talking about the fact that they had been to our home for the dying. And they came to our house and we talked of love, of compassion. And then one of them asked me: "Mother, please tell us something that we will remember." And I said to them: "Smile at each other, make time for each other in your family. Smile at each other."



And then another one asked me: "Are you married?" And I said: "Yes, and I find it sometimes very difficult to smile at Jesus because he can be very demanding sometimes." This is really something true. And there is where love comes—when it is demanding, and yet we can give [that love] to him with joy.

from Mother Teresa's acceptance speech for the Nobel Peace Prize, 1979

Enlightened Dialogue

Devotee: Gurudev, does everyone eventually realize oneness with God? Or are there going to be some people who always stay separate or think they are separate?

Sri Gurudev: Ultimately all will realize God.

Devotee: So if I don't reach enlightenment in this lifetime will any little bit that I might have gained be lost?

Sri Gurudev: No, not at all. You always continue. Whatever you gain, you keep, and, in the next life, you continue from the place you left off. Good things that you gained will never be lost.

Devotee: Is there anything I should be doing to hasten enlightenment?

Sri Gurudev: Just the rush, the hurry will *prevent* enlightenment. Even the wanting to get it soon can be an interference. Enlightenment comes when you are totally content. If you want it in a hurry, that rushing itself will keep you from being contented. Just let it come when it is right, when you are ripe. Keep your mind peaceful, then enlightenment will come by itself. Can you demand sleep? If you say "I want to sleep! I want to sleep! I want to sleep!" that will keep you awake. Right?

So enlightenment comes naturally. Until then, keep your mind as peaceful as possible. Don't let your mind get upset over anything—even enlightenment.

THE PATH TO YOUR DOOR

A tiny ember waited here for lifetimes
For you, Guru, to light a bursting fire in my heart
How the fire rages now, in love and in pain
Longing for your Freedom.

Flame-keeper, Light of all Lights,
With your great compassion
Tend my heart's fire as it destroys my imperfection.
Let it burn a steady flame of Love and Wisdom
Lighting the path to your door.

by Gita Geissinger

THE WAY TO TAO

Nan Yung took some provisions, and after a seven days' journey arrived at the abode of Lao Tze.

"Have you come from Keng Sang Ch'u?" said the latter.

"I have," replied Nan Yung.

"But why," said Lao Tze, "bring all these people with you?"

Nan Yung looked back in alarm, and Lao Tze continued, "Do you not understand what I say?"

Nan Yung bent his head, abashed. Then, looking up, he said with a sigh, "I have now forgotten how to answer, in consequence of missing what I came to ask."

"What do you mean?" said Lao Tze.

"If I do not know," replied Nan Yung, "men call me a fool. If I do know, I injure myself. If I am not charitable, I injure others. If I am, I injure myself. If I do not my duty to my neighbor, I injure others. If I do it, I injure myself. My trouble lies in not seeing how to escape from these three dilemmas. On the strength of my connection with Keng Sang, I would venture to ask advice."

"When I saw you," said Lao Tze, "I knew in the twinkling of an eye what was the matter with you. And now what you say confirms my view. You are confused, as a child that has lost its parents. You would fathom the sea with a pole. You are astray. You are struggling to get back to your natural self, but cannot find the way. Alas! Alas!"

"If a rustic is sick," said Nan Yung, "and another rustic goes to see him; and if the sick man can say what is the matter with him, then he is not seriously ill.

Yet my search after Tao is like swallowing drugs which only increase the malady. I beg therefore merely to ask the art of preserving life."

"The art of preserving life," replied Lao Tze, "consists in being able to keep all in one, to lose nothing, to estimate good and evil without divination, to know when to stop, and how much is enough, to leave others alone and attend to oneself, to be without cares and without knowledge—to be in fact as a child. A child will cry all day and not become hoarse, because of the perfection of its constitutional harmony. It will keep its fist tightly closed all day and not open it, because of the concentration of its virtue. It will gaze all day without averting its eyes, because its sight is not attracted



by externals. In motion, it knows not whither it is bound; at rest, it is not conscious of doing anything; but unconsciously adapts itself to the exigencies of its environment. This is the art of preserving life."

"Is this then the virtue of the perfect one?" cried Nan Yung.

"Not so," said Lao Tze. "I am, as it were, but breaking the ice."

"The perfect one shares the food of this earth, but the happiness of God. That one does not incur trouble either from humans or things. He or she does not join in censuring, in plotting, in toadying. Free from care the perfect one comes, and unconscious the perfect one goes; this is the art of preserving life."

"This then is perfection?" inquired Nan Yung.

"Not yet," said Lao Tze. "I specially asked if you could be as a child. A child acts without knowing what it does; moves without knowing whither.

"Those whose hearts are in a state of repose give forth a divine radiance, by the light of which they see themselves as they are. And only by cultivating such repose can human beings attain to the constant.

"Those who are constant are sought after by human beings and assisted by God. Those who are sought after by human beings are the people of God; those who are assisted by God are His chosen children.

"To study this is to study what cannot be learned. To practice this is to practice what cannot be accomplished. To discuss this is to discuss what can never be proved. Let knowledge stop at the unknowable. That is perfection.

"With such defences for the body, ever prepared for the unexpected, deferential to the rights of others, if then calamities overtake you, these are from God, not from man. Let them not disturb what you have already achieved. Let them not penetrate into the soul's abode. For there resides the will. And if the will knows not what to will, it will not be able to will.

"Whatsoever is not said in all sincer-

ity, is wrongly said. And not to be able to rid oneself of this vice is only to sink deeper toward perdition.

"Those who do evil in the open light of day, people will punish them. Those who do evil in secret, God will punish them. Who fears both humans and God, is fit to walk alone. Those who are devoted to the internal, in practice acquire no reputation. Those who are devoted to the external, strive for pre-eminence among their fellows. Practice without reputation throws a halo around the meanest. But one who strives for pre-eminence among his fellows, he is a huckster whose weariness all perceive though he himself puts on an air of gaiety.

"One who is naturally in sympathy with humanity, to him all people come. But one who forcedly adapts, has no room even for himself, still less for others. And one who has no room for others, has no ties. It is all over with him.

"Birth is not a beginning; death is not an end. There is existence without limitation. There is continuity without a starting-point. Existence without limitation is space. Continuity without a starting-point is time. There is birth, there is death, there is issuing forth, there is entering in. That through which one passes in and out without seeing its form, that is the Portal of God.

"The Portal of God is non-existence. All things sprang from non-existence. Existence could not make existence existence. It must have proceeded from non-existence, and non-existence and nothing are one. Herein is the abiding place of the sage.

"Discard the stimuli of purpose. Free the mind from disturbances. Get rid of entanglements to virtue. Pierce the obstructions to Tao.

"Honors, wealth, distinction, power, fame, gain — these six stimulate purpose.

"Mien, carriage, beauty, arguments, influence, opinions, these six disturb the mind.

"Hate, ambition, joy, anger, sorrow, pleasure, these six are entanglements to

virtue.

"Rejecting, adopting, receiving, giving, knowledge, ability, these six are obstructions to Tao.

"If these twenty-four be not allowed to run riot, then the mind will be duly ordered. And being duly ordered, it will

be in repose. And being in repose, it will be clear of perception. And being clear of perception, it will be unconditioned. And being unconditioned, it will be in that state of inaction by which there is nothing which cannot be accomplished."

LIABILITY

A Sufi story

One night a thief, trying to climb through the window of a house which he intended to rob, fell because the window-frame broke, hit the ground and broke his leg.

He went to court to sue the owner of the house. This man said: "Sue the carpenter who put the window in."

The carpenter said: "The builder did not make the window-aperture properly."

When the builder was called, he said: "My fault was caused by a beautiful woman who was passing while I was working at the window."

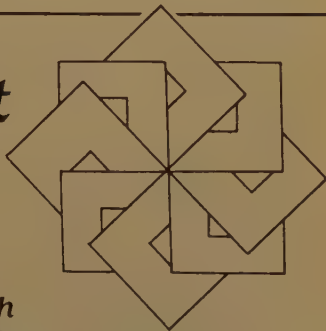
The woman was found and she said: "I was wearing a beautiful gown at the time. Normally nobody looks at me. It is the fault of the gown which was cunningly dyed in variegated stripes."

"Now we have the culprit," said the judge. "Call the man who did the dyeing, and he shall be held responsible for the harm done to the leg of the thief."

When they found the dyer, he turned out to be the husband of the woman. It so happened that this was the thief himself.

I Am the Spirit

from "Song of Earth Spirit" of the Navajo



*I, I am the spirit within the earth
The feet of the earth are my feet
The bodily strength of the earth is my strength
The thoughts of the earth are my thoughts
I, I am the sacred words of the earth
It is lovely indeed, it is lovely indeed.*

-Native American Religion



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Three Healers: Oil, Clay, and Thought

by Sri Swami Satchidananda

Have you ever tried an oil bath? It's a complete lubrication and will remove many ailments. I recommend that people take an oil bath at least once a week. It's good for everyone—whether you have ailments or not. To do it, profusely apply the oil all over the body, massage yourself well, let the body soak in the oil for half an hour or so, then wash it off under a shower. (Be careful not to slip from the oil on your feet.) Don't apply soap. Wipe away any oil that's left with a towel. If you use sesame oil, it will take away the toxins and be very helpful for arthritis and rheumatic troubles. The fat in the sesame seed is totally different from animal fat. People who have cholesterol troubles should use sesame oil in cooking and take sesame oil baths. They can even eat sesame candy if they want. The sesame seed is miraculous.

If you still have oil on your skin after your bath, mix some chickpea powder with a little water until it makes a paste and apply it to the skin. (You could also use mung bean powder mixed with water or apply yogurt.) Then shower, and the excess oil will come off. You can also use the same powders to clean oil from the hair.

The best agent of cleaning is clay. Soft clay smeared all over the body leaves the skin with a fine texture. Make a thin paste of soft clay and rub it all over the body. Allow it to dry for a couple of hours, then just wash it off. See how beautiful your skin is. All the poisons are squeezed out. Earth has the maximum capacity to draw out all the toxins.

You can also heal your body just through your thinking. Every one of your thoughts has a certain power over your body. The actions of the mind are clearly visible in certain areas. Your glands change first. Isn't it true that the moment you think of a delicious candy your salivary glands act? That is how your thoughts affect your body. If you think that you are sick, you are surely going to be sick. Think that you are healthy and you *are* healthy. Remember, you become what you think. It's simple: Think well, you become well.

LIFE IS RISK by Jalalu'l-Sin Rumi

When you put a cargo on board a ship you make that venture on trust,
For you know not whether you will be drowned or come safe to land.
If you say, "I will not embark until I am certain of my fate," then you will do
no trade.

The faint-hearted merchant neither gains nor loses; nay he loses: one must take
fire in order to get light.

Since all affairs turn upon hope, surely Faith is the best object of hope, for
thereby you win salvation.

— *Islam*



DAY BY DAY WITH SRI GURUDEV

LET THE HEART SPEAK

A Russian Journal—Part II by Purusha Hendrickson, Ph.D.

In 1986, Sri Gurudev Swami Satchidananda was asked to join an interfaith clergy group—sponsored by the Center for Soviet-American Dialogue—for a gesture of friendship between citizens of the United States and the Soviet Union. Seven devotees had the opportunity to join him for this auspicious journey; one of them, Peter Purusha Hendrickson, Ph.D., kept a journal of this pilgrimage. Part I of that journal appeared in the March/April issue of Integral Yoga magazine. Here is the conclusion of Dr. Hendrickson's Russian Journal.

Facing Fears 20 October

Dr. Margaret Stevens, a minister from California, came to breakfast feeling upset. There had been a mix-up with her luggage. It had been lost and just recently delivered. Last night, police had come to check her recently delivered suitcases. Although no harm was done, it had frightened her. She told Gurudev, "I prayed for an adventure. Now my prayer is for a calm, placid time." Gurudev comforted her and said, "Sometimes God gives us a little shake-up. Don't pray for anything. Instead, say, 'Lord, give me whatever you want.'"

A blind woman in our group spoke to Gurudev while we waited to board the bus. She told of the anguish she feels about being blind. Gurudev embraced her, saying that God had given her the opportunity to go deep within herself in meditation.

In the morning we went to the Muse-

um for the Study of Religions and Atheism. The assistant director of the museum took us on a tour. He showed us exhibits explaining the role of religion through human civilization. Our guide's position was that materialism and science are the only real ways to know the world. He and Gurudev had a friendly debate. Gurudev challenged his belief in materials (saying "Things come one day and go the next.") and science (telling our guide, "The scientists' learning has not come to an end.") Gurudev had a mischievous smile as his statements were translated into Russian. As we left the museum, he said, "They don't know the meaning of religion. [They should find out] *who is asking all this? Who wants to know?*"

I had a good conversation with Alan Cohen on the bus leaving for the museum. He said that his need to prepare for a talk or workshop is in proportion to the fear. He also made the statement, "How can we know how strong we are without facing and overcoming our fears?"

That afternoon Jnanam and I separated from the group and explored Leningrad. We stopped in a cafe for lunch. Using Jnanam's Berlitz *Russian Traveler* we asked the waiter for every vegetable in Russian. He would only say *nyet* to each request. We found it hard to believe that they had no vegetables whatsoever, but after ten minutes we resigned ourselves to ice cream and coffee. Five minutes later the same waiter came out with an incredible array of vegetable tarts and fritters, with absolutely no explanation. It was a wonderful surprise.

We visited Berioshkcas (stores for tourists), bookstores, chocolate shops, a huge Russian department store, playgrounds cathedrals, and ended with a subway ride. That was quite an adventure. The Leningrad subways all run under the river beds of the city. As a result, passengers go down an escalator which descends about ten flights. It moves much faster than escalators in the States and sounds like white-water rapids. The passengers move very quickly. Jnanam was knocked to the pavement — only for a moment — by the push of people getting off the train. When we got off the the train we were not sure where the hotel was, and we asked a woman who looked to be about sixty years old. She offered to walk us to the hotel and then marched at a pace Jnanam and I could barely keep up with. When we were safely at our destination, she turned and marched off in the direction we had come from.

That evening we took the all-night train to Moscow. On the way to the station, we stopped at a now inactive Bud-

dhist temple. Gurudev and Alan Wallace, a monk trained in the Tibetan Buddhist tradition, led chants and prayers. Gurudev led *OM Mane Padme Hum*; *Gate Gate ParaGate ParaSwam Gate Bodhi Swaha*; and a chant affirming that we take refuge in the Buddha, the Dharma, and the Sangha. Gurudev said, "Buddha is not only a person; Jesus is not only a person. They are the enlightenment, the Self in all. The experience of that Self is what real religion is about."

The train ride was great. We were all playful, like kids at a pajama party. Then I slept through the night with difficulty, waiting for our arrival in Moscow.

Let There Be Peace 21 October

Moscow. We had been told in Leningrad that we would feel the presence of the Soviet government more here than in Leningrad.

In the bus on the way from the train to the hotel, Sri Gurudev had been talk-



A warm visit at the Indian Embassy. (seated) Laura Baird, Sri Gurudev, Ambassador T.N. Kaul, Mr. Kaul's secretary. (standing) Swami Nischalananda Ma, Russell Baird, Purusha Hendrickson, the Rev. Ishwara Cowan, Jnanam MacIsaac, Soorya LeComte.

ing about how good it would be if there were a prison based on yogic principles. The inmates would work hard, learning about the spirit of Karma Yoga and all the other Yogic mental and physical disciplines. A Yogic attitude and teachings would be brought to all aspects of the institution. Gurudev felt that in such an environment, inmates would really have an opportunity for true rehabilitation.

We arrived at the hotel. A huge building—a big square of about four city blocks on each side. It was located right beside the Kremlin. We could see St. Basil's Cathedral, the Moscow River, and the Kremlin itself. After room assignments we went downstairs for breakfast. Following the meal, I walked around the hotel with Gurudev. I pointed out a red neon hammer and sickle over a nearby factory. Gurudev said that the symbol is essentially a beautiful one, representing food and shelter.

In the morning we went on a tour of the Kremlin. Much of the time was spent in a museum that contained possessions of the czars. The Soviets take every opportunity to remind themselves and tourists of the excessive wealth of the czars. The jewels, robes, carriages and so on provide convincing evidence of their opulent lifestyle.

After lunch I took a cab back to the Hotel Russia, found Swami Premananda Ma, and we headed over to a reception for Gurudev with the Indian Ambassador to Russia, Sri T.N. Kaul. Mr. Kaul was formerly the Indian Ambassador to the U.S. and has been friends with Gurudev for many years. It was wonderful to observe the warm rapport between them as they spoke of many things. The Ambassador and his staff were extremely gracious and eager to learn about the specifics of our yoga practices. Ambassador Kaul asked Gurudev to return Saturday morning for a talk to the embassy staff and a Hatha Yoga demonstration by his students.

In the evening we went to the Moscow Christian Adventist Church. Gurudev had given a beautiful sermon from this

pulpit during his 1985 visit. However, this year the sermon was being given by an American evangelist. The music of the church choir was very beautiful. Sheila Barish, a singer from Florida and a member of our pilgrimage, sang "Let There Be Peace on Earth and Let It Begin with Me." She sang first in English then in Russian. This visit was a high point of the trip. Americans and Russians were wiping away tears. We left with a strong feeling of essential unity between the common people of the two countries.

When Student is Ready 22 October

I slept late this morning, missing breakfast and running to catch the bus. It turned out to be a blessing. I was rested and the mini-fast made me clear during our time at Zgorsk, a monastery about one hour from Moscow. Not long before our visit, there had been a tragic fire at the monastery—five monks had died. We couldn't help wondering whether it was really appropriate for us to visit during this time of mourning. However, Rama told us that the residents of the monastery had said they wanted us to be there, now more than ever.

Zgorsk is the burial place of St. Sergius, a Russian saint likened to St. Francis of Assisi. There is a beautiful Russian Orthodox church on the grounds of the monastery. Many local people come to worship in the church and say prayers at the shrine of St. Sergius. The holiness of the shrine, church, and the many icons was overwhelming. The atmosphere was rich with devotion and faith.

We had lunch at a nearby restaurant, and a man named Alexis joined us. He works for Moscow radio and had recently had spiritual experiences which made him very eager to learn about Yoga. He had many questions for Gurudev—about the *Bhagavad Gita*, Paramahansa Yogananda, *kundalini*, mantras, and so on. At one point, I leaned back in my chair in amazement. Gurudev looked at me, seeming to ask what the matter was. I said that I was amazed that this man



Americans and Russians, together in friendship.

who lives on the other side of the world, in a communist nation, should have such experiences and then find himself meeting with a great Yoga master. Gurudev said, "Why are you surprised? When the student is ready, the teachings have to be there." We made plans to get tapes and literature for Alexis. He was most grateful.

Our group was planning to go to a party that night at the home of a woman who lived about an hour from the hotel. Advance word was that this would be a rowdy party with drinking and dancing. A couple of people in our group warned Gurudev about this, but he said he planned to go despite all that.

There was much difficulty getting transportation to the party. After we had waited over an hour in the lobby, we were able to persuade a bus driver to take us.

Once we arrived at the party, it soon became evident why Gurudev had insisted on coming. The hostess was recently widowed and still quite shaken by the loss of her husband. The comfort Gurudev offered her gave proof once again of

how he never misses opportunities to serve. They talked for a long time together. Furthermore, a psychologist, a writer, and a teacher from Georgia (a district in the U.S.S.R.) had all traveled a long way specifically to meet Gurudev. One of them, upon meeting him, said that this moment was one of the greatest honors of his life. As the evening progressed, Gurudev taped an interview with these three people. It was great seeing him take the role of the TV journalist. The party, by the way, was much calmer than we had been led to expect. As we left, Gurudev said, "Love has no boundaries. It is the greatest force on earth."

Holy Gift of Life

23 October

This morning the clergy group had a reception at the Council for Interreligious Affairs, a government agency whose purpose we were told is to maintain separation of church and state and the right of freedom of conscience in the nation. We all introduced ourselves. Sri Gurudev spoke about LOTUS and said that he sees many believers in Russia. "They believe

in love and friendship . . . People practice but don't preach."

The Director of the Council spoke to us, saying that the "holy gift of life is under a very big threat. Please pass this on to the bosom of America." He said that he had visited an American school and learned that the children there thought Russians live in huts and carry guns. He said that "as with all nations, we also have certain drawbacks: . . . Your visit is very important . . . It could be very useful if more and more Americans knew the truth about the Soviet Union — that we are people who want peace, not war." The visit ended with warm embraces.

The next day Sri Gurudev and Father Luie Dolan of the United Nations returned to meet with the Council. The Soviet members suggested that an international committee of clergy for peace be formed. The outcome of the discussion was the possible formation of the Clerics for the Enhancement of Global Peace. Also decided was that the Council for Interreligious Affairs would sponsor clergy groups coming into the Soviet Union in the future.

At lunch we heard a talk by Paula Garp, an American cultural anthropologist who has chosen to live in the USSR. She had just written a book on Soviet centenarians called *Where the Old are Young*. She felt that the main secret for long life is in the genes. She said these people work hard but do not overwork and that they eat lots of fresh fruits and vegetables and only small quantities of meat. We also met Joseph Goldin, who wrote *Citizen Diplomacy: Keeping the Peace when It Matters too Much to be Left to Politicians*.

That afternoon we visited another seminary; this one is under construction. We met with Father Vladimir Nazarkian of the External Relations Office for the Russian Orthodox Church. He is also the Archdeacon of the Zgorsk Seminary. Father Nazarkian talked about a recent ecumenical conference in Moscow, the history of the Orthodox church, St. Ser-

gius, and about Soviet-American relations. He was very lively and charismatic.

On the bus afterward, Gurudev spoke with me awhile. He mentioned that no one had yet given us an adequate answer concerning why Jews could not emigrate from the Soviet Union. "I don't know why they treat Jews this way," Gurudev commented.

That night we went to the circus. I was most impressed by the gymnasts. They seemed to defy gravity as they flew through the air. It was also great to spend an evening with thousands of happy Russian children. Gurudev also seemed pleased. I remembered the night before when a group member asked Gurudev would if he would be going to the circus. His reply: "Are you joking, sir? I wouldn't miss it for anything! The animals are my best friends."

Heart to Heart, Head to Head 24 October

Today was my birthday, and I was fortunate to begin it by breakfasting with Sri Gurudev. He had been talking about how the pain of suffering purifies. Later he talked about how God comes to people through other people. In the *Bhagavad Gita*, Gurudev reminded us, even the great warrior Arjuna was terrified by the direct vision of God. God's voltage is too much for us, so He comes through step-down transformers — people.

I asked Gurudev why it is that when he says something it comforts the listeners when the same words from someone else are not comforting. He said, "When you speak from the heart, from your experience, it goes to their heart. When you speak from the head it goes to the head."

When I told him it was my birthday, Gurudev stood up and hugged me. He gave me a kiss and whispered blessings in my ear. "Be a good boy. Be a birthday boy every day. Be grateful for another milestone."

We talked about the appropriateness of having a spiritual teacher, and Gurudev gave a new metaphor regarding the



Mira, Sri Gurudev, Rama and Ariel.



Helen, interpreter for the group, and Sri Gurudev in Leningrad.

Guru. "The Guru is the twig that pushes up the wick of an oil lamp so that it can shine more brightly. The Guru clips off the burnt part of the wick."

While many in our group went sight-seeing, Sri Gurudev and Rama met with the the American Ambassador's wife.

In the evening we had our gala farewell

dinner in the Fairy Tale Room of the Intourist Hotel. Vladimir Posner — Political Observer for the Soviet Union, former Soviet journalist — spoke to our group and answered questions. Mr. Posner was the Soviet host on the Phil Donahue Show's US/USSR Citizen Summit. He is an extremely articulate person. He spoke about the Iceland summit, about the treatment of Jews in the Soviet Union, about atheism. He explained the rigorous process of becoming a member of the Communist Party. He admitted that the Soviets have a tendency to revise history but do so less now. Mr. Posner openly, honestly and warmly answered all our group members' questions — whether friendly or not.

The evening concluded with many of our group members sharing thoughts on what the trip had meant to them. It was inspiring; many people had very powerful experiences.

The walk around the Kremlin back to the hotel had what turned out to be an amusing incident. An engineering student from India saw Gurudev and ran to seek his blessings. The young man had been drinking that evening, and a whiskey bottle fell to the pavement as the young man bowed at Gurudev's feet. Undaunted, he jumped up and asked Gurudev to bless him and his bottle. Gurudev was very kind but did not bless the bottle.

Clean Your Ego 25 October

The morning began with a visit to a worship service at a Moscow synagogue. Nobel Prize winning author Elie Wiesel was also there worshipping. Some of the synagogue members seemed to recognize Gurudev as a holy man and immediately and respectfully escorted him to the front of the crowded temple.

After the synagogue, we went to the Indian embassy, where Gurudev gave a talk. Two remarks especially stayed with me: "God will not use you until you clean your ego." "Offer yourself humbly and say, 'God, if You want me to do some-

thing, please show me.'"

Swami Arulananda Ma and I demonstrated as Gurudev led us through all the *asanas*, deep relaxation and *pranayama*. Although I was wishing that my body were more limber, there was so much joy in the room that it was hard to worry if my forward bend left something to be desired. The Indian people at the embassy were thrilled to see Americans doing Hatha Yoga and seemed inspired to renew their own practices.

That afternoon Gurudev gave a talk to a group of thirty health professionals. They were all intently interested in his work and teachings, in yoga and health; and they asked many questions. Alla, a woman who works with terminally ill children, was the organizer of the talk. Rama presented her with a comforter that American children had made and embroidered with peace symbols. It was a very moving visit. Jnanam reported that one young woman came up to her with many questions. Although it was difficult for them to communicate in words because of the language barrier, they spoke as best they could. Jnanam was deeply touched by the woman's obvious sincerity and interest.

In the evening we boarded the train to Helsinki. Before leaving I thanked Gurudev for this great opportunity to be with him as he took the message of peace and friendship to the Soviet people. He replied that if people see something beautiful in him, they should "remember the soil I come from, Mother India."

We had a few impromptu satsangs on the train. A member of the group talked about childhood fears. Gurudev said, "It's difficult for a thought to quit. But when it knows you won't respond, it gives up. But it still waits for an opportunity when you are weak; then it will come up to bother you again."

Swami Premananda asked Gurudev about using affirmations to get something. He replied, "It's good to think positive. But if God does not see fit to give what you want, will you get upset? If you do, then you are not using the af-



At the Indian Embassy Sri Gurudev explains the poses as Purusha Hendrickson and Swami Arulananda Ma demonstrate.

firmation properly . . . Be like a kitten, picked up and carried around by its mother; have that kind of faith in God."

We had an overnight rest at a beautiful hotel in Helsinki. At dinner, a group member said that she was eager to get home. Gurudev commented, "If you are looking forward to tomorrow, you are wasting today. Then you wasted your money for the trip."

At a group meeting in the evening, a few people said that they feared friends back home would misunderstand what we had experienced in Russia. Perhaps some would not understand that it was possible to feel friendship without converting to communism. How could we convince them of the true meaning of this trip? A suggestion from one member: "Don't try to persuade anyone. Just be yourself. Simply tell the truth."

Good-byes

27 October

A long plane ride. Gurudev visited with everyone and suggested that someone write about the many unexpected

adventures during these travels. During a sweet good-bye with one person, he said, "Never stray from God. He has great things in store for you. When God says 'move,' have the courage to move."

The plane landed. We said good-byes and thank yous and went off to our different cities, knowing that we would all be asked to put into words an experience that would not be easy to describe.

Parting Words

Later, Jnanam reported that, as the trip ended, Gurudev was talking with her about appreciating the external forms of God, about seeing God in everything—not just the abstract aspect. Jnanam asked him if atheists were "okay" since they don't believe in God. He said that, whether they know it or not, atheists are practicing religion because they believe in fellowship and humankind; this, he told her, is real religion. The whole purpose of our trip seemed to be summed up by his concluding words: "Unless one loves one's fellow human beings, one does not love God."

Topics for the Eighties

New York City

by Kalyani Neuman

Interest in Yoga has been steadily increasing in the New York area over the past year or so. This has been much in evidence at the Integral Yoga Institute, where classes have grown to overflowing. In this atmosphere, a fine turnout — with some lively questioning — for the March 6 evening with Sri Gurudev was assured. Indeed, nearly 500 people filled the lovely Ethical Culture Society auditorium on Central Park West — a mixed audience of young and old, professional and business people, practicing students and newcomers to Yogic thought.

The first question of the evening plunged us deeply into the very essence of enlightened teaching — spiritual and scientific — regarding the nature of God. The questioner wanted to know how to be more completely with God, whom he or she was experiencing only intermittently. The answer: "God never leaves you because you *are* that God." Gurudev explained that we tend to identify with our names and/or roles in life ("I'm a doctor, a mother, a salesperson."); whereas the true, spiritual commonality is expressed through the simple words "I am" — the same words God spoke to Moses on the mountaintop. God is not limited by name or form but is present in the entire creation — including each of us.

Gurudev went on to retell the story of the creation, analyzing and probing the meaning of the biblical words. The significance of the apple in the story of Adam and Eve is a favorite and bears retelling. Paraphrasing Gurudev's words: God admonished Adam to remember that he was created in His own image, *as pure spirit*. As such, he was not to identify with either mind or body. These were

gifts from God to be used in the service of others — not for Adam's own benefit. Everything in nature exists to serve everything else in the pure Karma Yoga sense. The apple represented the fruit of actions in the biblical story; there is an exact parallel in the teachings of the *Bhagavad Gita*. The moment we look for the fruit, anxiety or doubt enters. Love, in particular, should be given freely, as a mother's love is given without condition to a child.

Gurudev then returned to the original question, saying, "Nobody can disturb your peace, the inner voice, the word of God. Know that you are a spiritual being — at one with others. There are mental and physical differences; we're together on stage acting our parts in the drama. We can be either happy or unhappy; it's completely in our hands. If you can remember this, you can realize that we are ever in God. God is the knowledge, the knowing, the truth."

Someone asked for advice for those who have the AIDS virus, but not the disease, and also for those who already have contracted AIDS. Gurudev forcefully reminded us that health is our birthright, and that the greatest doctor is nature herself. He pointed out that positive thinking is curative; disturbed thoughts create poison in the system. Importantly, the use of a mantram can burn out decayed cells and build new cells; the entire creation is the product of sound vibrations. Sound vibration (ultra-sonic waves) is used in certain operations, and jewelry is cleaned in this manner, we were reminded. For one to regain and maintain good health, food should be non-violent (vegetarian), and everything experienced in life should be clean. The questioner was admonished to have hope and realize that he or she *can* recuperate.

Another provocative question came from a performing artist, who wanted to know whether one could be of service to one's fellow human beings through performance or whether this is just a "selfish ego trip." "Well, even I am a performing artist at this moment," said Gurudev. He explained that only the individual performer can know whether it's an "ego trip" or not, for he or she will suffer if it is. "Art can make a better world, or destroy it. It should be soul-elevating — not for sense pleasure. Art should not kindle carnal desire but should touch the heart and lift one up to become a better person. You decide how to use it, and if

a little ego enters into the process of serving people, there's no harm if it's a healthy ego. The artist should not be shy, but should be proud of a good performance."

The audience on this evening was certainly satisfied with the quality of Sri Gurudev's "performance" judging from the number of calls the New York IYI has been receiving asking about a return visit. Fortunately, there will be one in May. This time, Gurudev will tell us how to get the best out of life without letting life get the best of us, a topic for the 80's if there ever was one.

AVOID BECOMING PRESUMPTUOUS

by Menog-I-Khrad

Do not become presumptuous through worldly happiness, for such happiness is like a rain cloud, which cannot be warded off; the hill does not shield you from the rain.

Do not become presumptuous through worldly wealth, for in the end you must leave it all behind.

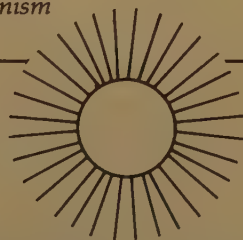
Do not become presumptuous through ancestry or connection with the great, for in the end you must trust in your own deeds.

Do not become presumptuous through life, for death comes to you at last and what is perishable falls away.

— Zoroastrianism

A VESSEL OF LIGHT

by Rabbi Menachem M. Schneerson



You should be a vessel of light. And a light may spread in all directions, unless something is blocking its light. A light has no boundaries and spreads in infinite distance. The stars, which are lights, are very distant from the human beings who see them; nevertheless, we see the lights of the stars. So a person should be like the stars, and illuminate not only himself and his city, but the world around him."



Hymn to the

Divine Mother

*Alas, I do not know
Songs of praise to Thee,
Nor how to welcome Thee
Or meditate upon Thee,
But this much I know,
O Mother, that to take
Refuge in Thee is to
Destroy all my miseries.*

-Hinduism

A PRAYER

by Kathleen Connolly

Lord, I am not worthy to see Your face.
This body binds itself to earth,
And, in disgrace, I hide.

But, Lord, how You persist!
You laugh while You pursue me.
You Who live in earth, in air,
Oh, You are everywhere, wearing
Waves and waves of Light.

Lift, bring me close to touch You
At the hem of Your Light-cloak, where
A beam of Your wave beats my heart
And brushes upon Earth with this body.

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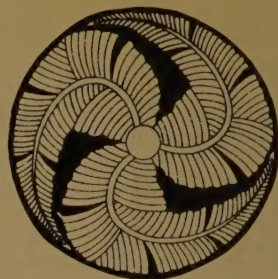
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*"In the name of prevention
we should not create more problems."*
-Sri Gurudev

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you are surely going to be sick.
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you are healthy."*
-Sri Gurudev

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Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Japa Yoga The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Hatha Yoga Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

Swami Satguru
Shri